

The Preface.



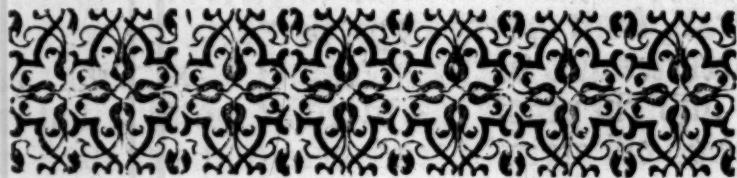
He Queenes Maiestie of her godly zeale calling to remembrance howe necessarie it is to the aduancement of Gods glozy, and the establisment of Christes pure religion, for all her louing Subiects, especially the state Ecclesiasticall, to be knit togeather in one perfect vnitie of doctrine, and be conioyned in one vniformitie of Rites and maners in the ministracion of Gods holy word, in open prayer and ministracion of Sacraments, as also to be of one decent behauiour in their outward apparell, to bee knowne partly by their distinct habits to be of that vocation (who should bee reuerenced the rather in their offices as ministers of the holy things, whereto they bee called) hath by her letters directed vnto the Archbishop of Canterburie, and Metropolitan, required, enioyned, and straightly charged, that with assistance and conference had with other Bishops, namely, such as be in commission for causes ecclesiasticall, some orders might be taken, whereby all diuersities and varieties among them of the cleargie and the people (as breeding nothing but contention, offence and breach of common charitie, and bee against the lawes, good vsage and ordinaunces of the Realme) might be reformed & repressed, and brought to one maner of vniformitie throughout the whole realme, that the people may thereby quietly honour and serue almighty God in trueth,

A 2

concord,

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concord, vnitie, peace and quietnes, as by her Ma-
iesties said letters more at large doth appeare.
Wherupon by diligent conference and communi-
cation in the same, and at last by assent & consent of
the persons before saide, these orders and rules
ensuing, haue been thought meete and conuenient
to be vsed and followed: noz yet prescribing these
rules as lawes, equiualent with the eternall word
of **GOD**, as of necessitie to bind the consciences
of her subiects in the nature of them considered in
themselues: Or as they should adde any efficacie,
or more holinesse to the vertue of publique prayer
and to the Sacraments, but as temporall orders
meere Ecclesiasticall, without any vaine supersti-
tion, and as rules in some part of discipline concer-
ning decency, distinction, and order for the time.



*Articles for doctrine and
preaching.*

First, that all they which shall bee admitted to preach, shall bee diligently examined for their conformance in vnitie of doctrine, established by publike authoritie: and admonished to vse sobrietie and discreti^on in teaching of the people, namely in matters of controuersie: and to consider the grauitie of their office, and to foresee with diligence the matters which they will speake, to vtter them to the edification of the audience.

Item, that they set out in their preaching the reuerend estimation of the holy Sacramentes of Baptisme and the Lordes Supper, exciting the people to the often and the deuout receiuing of the holy Communion of the bodie and bloud of Christ, in such forme as is already prescribed in the booke of common prayer: & as it is further declared in an homily concerning the vertue and efficacie of the said Sacraments.

Item, that they moue the people to all obedience, aswell in obseruation of the orders appoynted in the booke of Common seruice, as in the Queenes Maiesties Iniunctions, as also of all other ciuill duties due for subiects to do.

Item, that all licences for preaching, granted out by the Archbishop & Bishops within the prouince of Canterburie, bearing date before the first day of

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March 1564. be void and of none effect, and neuertheless all such as shall be thought meete for the office, to bee admitted againe without difficultie or charge, paying no more but 4. pence for the writing, parchment and waie.

Item, if any preacher or Parson, Vicar or Curat, so licenced, shall fortune to preach any matter tending to dissention, or to the derogation of the Religion and doctrine receiued, that the hearers denounce the same to the Ordinaries, or the next Bishop of the same place: but no man openly to contrarie or to impugne the same speech so disorderly vttered: whereby may grow offence and disquiet of the people, but shalbe conuincd and reproued by the Ordinarie after such agreeable order, as shalbe seene to him according to the grauitie of the offence. And that it be presented within one moneth after the wordes spoken.

Item, that they vse not to exact or receiue vnreasonable rewardes or stipends of the poore pastors, comming to their Cures to preach, whereby they might be noted as followers of filthie lucre, rather then vse the office of preaching of charitie and good zeale, to the saluation of mens soules.

Item, if the Parson be able, he shall preach in his owne person euerie thre Moneths, or else shall preach by another, so that his absence bee approued by the Ordinarie of the Dioces in respect of sicknesse, seruice or studie at the Vniuersities. Reuerthe-

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uerthelesse, yet for want of able preachers and parsons, to tollerate them without penaltie, so that they preach in their owne persons, or by a learned substitute, once in euerie three Monethes of the yeere.

Articles for administration of prayer and Sacraments.

First, that the Common prayer bee said or sung decently and distinctly, in such place as the Ordinarie shall thinke meete for the largenes and streightnesse of the Church and Quier, so that the people may be most edified.

Item, that no Parson or Curate, not admitted by the Bishop of the Dioces to preach, do expound in his owne Cure or else where, any scripture or matter of doctrine, or by the way of exhortation, but onely studie to reade grauely and aptly, without any glosing of the same, or any additions, the homilies already set out, or other such necessarie doctrine as is or shall be prescribed for the quiet instruction and edification of the people.

Item, that in Cathedrall Churches & Colledges, the holy Communion bee ministred vpon the first or second Sunday of euerie Moneth at the least. So that both Deane, Prebendaries, Priests, and Clerkes do receiue: and all other of discretion of the foundation, do receiue foure times in the yeere at the least

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Item, in ministration of the holy Communion in the Cathedrall and Collegiat Churches, the principall minister shall vse a Cope, with Gospeller and Epistoler agreeably: and at all other prayers to be said at the Communion table, to vse no Copes but surplesse.

Item, that the Deane and Prebendaries weare a Surplesse with a silke hooде in the Dwyer: and when they preach in the Cathedrall or Collegiate Church, to weare their hooде.

Item, that every minister saying any publique prayers, or ministring of the Sacraments or other rites of the church, shall weare a comely Surples with sleues, to be provided at the charges of the Parishes: and that the Parishes provide a decent Table standing on a frame, for the Communion Table.

Item, they shall decently couer with Carpet, silke or other decent couering, and with a faire linnen cloth (at the time of the ministration) the Communion table: and to set the ten Commaundements vpon the East wall ouer the said table.

Item, that all Communicants do receiue kneeling, and as is appointed by the lawes of the Realme, and the Queenes Maiesties Iniunctions.

Item, that the Font be not remoued, nor that the Curate doe baptise in parish Churches in any Bassons, nor in any other forme than is already prescribed,

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scribed, without charging the parent to be present or absent at the christening of his child, although the Parent may bee present or absent, but not to answere as Godfather for his child.

Item, that no child be admitted to answere as Godfather or Godmother, except the childe hath receiued the Communion.

Item, that there bee none other Holydaies obserued besides the Sundayes, but onely such as bee set out for Holydaies, as in the Statute Anno quinto & sexto Edwardi sexti, and in the newe Kalender authorisied by the Queenes Maiesstie.

Item, that when any Christian bodie is in passing that the Bell be tolled, and that the Curate be specially called for to comfort the sicke person: and after the time of his passing, to ring no moze but one short peale: and one befoze the buriall, and another short peale after the Buriall.

Item, that on Sundayes there be no shops open, nor Artificers commonly going about their affaires worldly. And that in all faires and common markets, falling vpon the Sunday, there be no shewing of any wares, befoze the Service be done.

Item, that in the Rogation Dayes of procession, they sing or say in english the two Psalmes beginning, Benedic anima mea, &c. with the Letany and Suffrages thereunto, with one Homily of thanksgiving to God, already deuised and diuided into foure parts, without addition of any superstitious ceremonies heretofore vsed.

Articles for certaine orders in

Ecclesiasticall pollicie,

First, against the day of giuing of orders appointed, the Bysbop shall giue open monitions to all men, to except against such as they knowe not to bee worthe, either for life or conuersation. And there to giue notice that none shall sue for orders, but within their owne Dioces where they were borne, or had their long tyme of dwelling, except such, as shall be of degree in the vniuersities.

Item, that young Priests or ministers, made or to be made, be so instructed, that they be able to make apt answers concerning the forme of the Catechisme prescribed.

Item, that no Curate or Minister be permitted to serue without examination & admission of the Ordinary or his Deputie, in writing, hauing respect to the greatnes of the cure, and the meetnes of the partie: and that the said ministers if they remoue fro one Dioces to an other, be by no meanes admitted to serue, without testimonie of the Diocesan from whence they come, in writing of their honesty and ability.

Item, that the Bysbop doe call home once in the yeere any Prebendary in the Church, or beneficed in the Dioces, which studieth at the vniuersities to knowe how hee profiteth in learning: and that he be not suffered to bee a seruing or waiting man dissolutely.

Item,

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Item, that at the Archdeacons Visitation, the Archdeacon shall appoint the Curates to certaine Texts of the new Testament to be conde without booke. And in their next Synode to exact a rehearfall of them.

Item, that the Churchwardens once in the quarter Declare by their Curates in billes subscribed with their handes to the Ordinarie, or to the next officer vnder him, who they be which will not readily pay their penalties for not comming to Gods diuine Seruice accordingly.

Item, that the Ordinaries doe vse good diligent examination, to foresee all Simonicall pactes or couenants with the Patrons or presenters, for the spoyle of their Glebe, Tithes, or Mansion houses.

Item, that no persons be suffered to marry within the Leviticall degrees mentioned in a Table set forth by the Archbishop of Canterburie in that behalfe, Anno Domini, 1563. and if any such be, to bee seperated by order of law.

*Articles for outward apparell of
persons Ecclesiasticall.*

First, that all Archbishops, and Bishops doe vse and continue their accustomed apparell.

Item, that all Deanes of Cathedrall Churches, Maisters of Colledges, all Archdeacons, and other dignities in cathedrall Churches: Doctors, Bachelers of Diuinitie and Law, hauing any Ecclesiasticall liuing, shall weare in their common apparell abroad, a side Gowne with sleeves streight at the hand, without any cuts in the same. And that also without any falling cape: and to weare tippets of Sarcenet, as is lawfull for them by the Act of Parliament, Anno 24. Henrici octau.

Item, that all Doctors of Philosophie, or of any other facultie, hauing any liuing Ecclesiasticall, or any other that may dispend by the church one hundred Markes, so to be esteemed by the fruites, or tenths of their promotions: and all Prebendaries whose promotions be valued at xx. pound or upward, weare the like apparell.

Item, that they and all Ecclesiasticall persons, or other, hauing any Ecclesiasticall liuing, doe weare the Cap appointed by the Iniunctions: and they to weare no Hats, but in their iourneying.

Item, that they in their iourneying doe weare their cloaks with sleeves put on, and like in fashion to their Gownes, without guards, welts, or cuts.

Item,

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Item, that in their priuat houses and studies they vse their owne libertie of comely apparell.

Item, that all inferiour Ecclesiasticall persons shall weare long gownes of the fashion aforesaid, and caps, as befoze is prescribed.

Item, that all pooze Parsons, Vicars and Curats do endenour themselves to confozm their apparell in like sort, so soone and as conueniently as their abilitie will serue to the same. Prouided that their abilitie be iudged by the Bishop of the Dioces. And if their abilitie will not suffer to buy them longe gownes of the forme afoze prescribed, that then they shall weare their short gownes, agreeable to to the forme afoze expressed.

Item, that all such persons as haue been or be ecclesiasticall, and serue not the ministerie, or haue not accepted or shall refuse to accept the oath of obedience to the Queenes Maiestie, doe from hencefoorth abroad weare none of the said apparell of the forme and fashion aforesaid, but to goe as meere lay men, till they be reconciled to obedience: and who shall obstinately refuse to doe the same, that they be presented by the Ordinarie to the Commissioners in causes Ecclesiasticall, and by them to be refozmed accordingly.

Protestations to be made, promised, and
subscribed by them that shall hereafter be admitted
to any Office, Roome, or Cure in any
Church, or other place Eccle-
siasticall.

In primis, I shall not preach or publicly interpret
but onely read that which is appointed by pub-
licke authoritie, without speciall license of the Bi-
shop vnder his seale.

I shall read the Service appointed, plainly, di-
stinctly and audibly, that all the people may heare
and vnderstand.

I shall keepe the Register Booke according to
the Queenes Maiesties Injunctions.

I shall vse sobrietie in apparell, and specially in
the Church at common Prayers, according to or-
der appointed.

I shall mooue the Parishioners to quiet and con-
cord, and not giue them cause of offence, and shall
helpe to reconcile them which be at variance, to my
vttermost power.

I shall read dayly at the least one Chapter of
the old Testament, and another of the new with
good aduise ment, to the increase of my knowledge.

I doe also faithfullly promise in my person, to
vse and exercise my office and place to the honour of
God, to the quiet of the Queenes Subiects within
my charge, in trueth, concord, and vnitie. And also
to

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to obserue, keepe and maintaine such order and vni-
niformitie in all externall policie, Rites and Cere-
monies of the Church, as by the lawes, good vsa-
ges and orders are already wel prouided and esta-
blished.

I shall not openly intermeddle with any artifi-
cers occupations, as couetously to seeke a gaine
thereby, hauing in Ecclesiasticall liuing to the sum
of twentie nobles or aboue by the yeere.

Agreed vpon and subscribed by

<i>Matthæus Cantuariensis.</i>	} Commissioners in causes Eccle- siasticall,
<i>Edmundus Londoniensis.</i>	
<i>Richardus Eliensis.</i>	
<i>Edmundus Roffensis.</i>	
<i>Robertus Vintoniensis.</i>	
<i>Nicolaus Lincolniensis.</i>	With others.

FINIS



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CAPITVLA SIVE CONSTITVTIONES

Ecclesiasticæ per Archiepiscopum,
Episcopos, & reliquum Clerum Cantua-
riensis Prouinciæ in Synodo inchoata Londini vi-

cesimo quinto die mensis Octobris, Anno Domini millesi-
mo quingentesimo nonogesimo septimo, regniq[ue] Serenissimæ in
Christo Principis, Dominæ Elizabethæ, Dei gratia Angliæ, Franciæ,
& Hiberniæ Reginæ, Fidei defensoris, &c. tricesimo nono, con-
gregatos tractata, ac postea per ipsam Regiam Maiesta-

tem approbata & confirmata, & vtrique Prouin-

ciæ tam Cantuariensi quàm Eboracensi

vt diligentius obseruentur, eadem

Regia autoritate sub magno

Sigillo Angliæ pro-

mulgata.



LONDINI

Excudebant Deputati Christo-
pheri Barker, Regiæ Maiestatis
Typographi.

Anno Domini 1599.

CAPITULA SIVE CONSTITUTIONES

Eccllesiasticas per Archiepiscopos

Episcopos, & reliquos Clerum Cantuar-

terienſis Provincia in Synodo habita Londini in

extima quinto die mensis Octobris Anno Domini milles-

imo quingentesimo nonagesimo septimo, regniq; Henrici octavi in

Christo principis Domini Iohannis Regis Anglie Francie

& Illustris Regine, habita diebus octavo nonis, con-

gregatorum, & postea per ipsos Reges Henricum

Regis Henrici octavi sub anno

Regis Anglie pro-



LONDINI

Excelsarum Deputati Christi

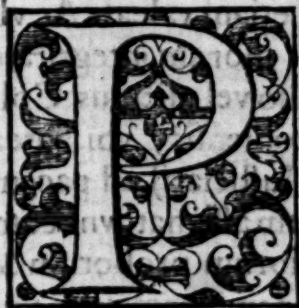
per Parker, Regie Majestatis

Typographi.

Anno Domini 1599.



*Vt homines idonei ad sacros ordines, & Beneficia
(vti vocant) ecclesiastica admittantur.*



Rimò cautum est, ne quis post-
hac ad sacros ordines suscipi-
atur, qui non eodem quoque
tempore præsentationem sui-
ipsius ad beneficium aliquod
intra Dioccesim siue Iurisdic-
tionem eiusdem Episcopi a
quo sacros ordines petit, tunc
vacans exhibuerit: Vel qui non eidem Episcopo
certum, verum & indubitatum Certificatorium ar-
tulerit de ecclesia aliqua intra Dioccesim siue Iu-
risdictionem dicti Episcopi, in qua curæ animarū
inseruire possit: Vel qui in aliqua Cathedrali aut
Collegiata Ecclesia, vel Collegio Cantabrigiensi
aut Oxoniensi non fuerit constitutus: Vel saltem
qui ab eodem Episcopo in Beneficium aliquod, si-
ue ad Curam (vti vocant) inseruiendum tunc eti-
am vacantem, non sit mox admittendus.

Deinde, ne quis Episcopus posthac aliquē in sa-
cros ordines cooptet, qui non ex sua ipsius dioccesi
fuerit: nisi vel ex altera nostratium Academiæ
prodierit: vel nisi literas (vt loquuntur) dimissorias

ab Episcopo cuius Diocœsanus existit, attulerit, & vicelimum quartum ætatis suæ annū iam compleuerit, ac etiam in altera dictarum Academicarum gradum aliquem scholasticū susceperit: Vel saltem nisi rationem fidei suæ iuxta Articulos illos Religionis in Synodo Episcoporum & Cleri approbatos Latino sermone reddere possit, adeò vt sacrarum literarum testimonia, quibus eorundem articulo-
rum veritas innitur, recitare etiam valeat: Ac ulterius, de vita sua laudabili, & morum integritate literas testimoniales sub Sigillo vel alicuius Collegij Cantabrigiensis aut Oxoniensis, vbi antea moram fecerit, vel alicuius Iusticiarij ad pacem Dominae Reginae conseruandam assignati, vnà cum subscriptione & testimonio aliorum proborum & fide dignorum hominum eiusdem parociae, vbi per tres annos ante proximè elapsos commoratus est, exhibeat. Vtq; hi sacri ordines diebus tantummodo Dominicis, ac festiuis, idq; publicè ac tempestiuè in ecclesia vbi Episcopus moram traxerit, conferantur: Prouiso semper, vt vtriusque Academicæ Collegiorum Socij, qui suorum Collegiorum statutis ad sacros ordines intra certum tempus suscipiendos tenentur, hoc decreto (quantum ad ætatem attinet) non obligentur. Quod si verò aliquis Episcopus aliquem ad sacros ordines admiserit, qui prædictis qualitatibus non sit præditus, is per Archiepiscopum, assidente sibi hac in parte vno alio Episcopo, ab ordinatione Ministrorum & Diaconorum per integrum biennium suspendatur, ac
eam

eam prætereà poenam incurrat, quæ de Iure in eiusmodi Episcopos qui ad ordines Ecclesiasticos sine titulo aliquem promouebunt, statuitur.

Adhæc, ne quis Episcopus aliquem in beneficium (vti vocant) instituat, nisi qui prædictis conditionibus ornatus fuerit.

Si verò Curia de Arcubus aut Audientiæ per viam duplicis querele, seu alio quouis modo contra Episcopum hac in parte agat, quia homines minimè idoneos ac habiles admittere renuit: tunc licebit Archiepiscopo, vel authoritate propria vel gratia speciali a Regia Maiestate Impetrata, eiusmodi processus amputare, quò laudabilis Episcopi industria debitum ea ratione sortiatur effectum.

Denique, vt quolibet anno ad festum Sancti Michaelis Archangeli, vel intra sex hebdomadas idem festum subsequentes, vnusquisq; Episcopus numerum, nomina, gradus & qualitates eorum omnium, quos in sacros ordines, vel in aliqua Beneficia eodem anno præcedente promouerit, ad Archiepiscopum transmittat.

De Beneficiorum pluralitate cohibenda.

QUòd nemini in posterum facultas siue indulgentia concedetur de pluribus beneficijs simul retinendis, nisi huiusmodi tantum, qui pro eruditione sua & maximè digni, & ad officium suum plenius præstandum maximè habiles & idonei censebuntur: Nimirum, vt is qui huiusmodi facul-

tate fruiturus est, sit ad minimum artium magister, & publicus ac idoneus verbi diuini Concionator: Ita tamen vt idonea etiam cautione obstrictus teneatur, de personali sua residentia in singulis Beneficijs per bonam anni cuiusque partem facienda, & quòd eiusmodi Beneficia triginta milliarium spatio ad summum non distent abinuicem. Deniq; quòd idoneum Curatum habeat, qui plebem eius Paroeciæ in qua non residebit, instituat ac informet, modò facultates eiusdē Beneficij talem commodè sustinere posse Archiepiscopo, vel eius Diocœseos Episcopo videbuntur.

Vt Beneficiati in suis Beneficijs Curatis hospitalitatem exerceant.

QVoniam ecclesiarum Cathedralium Canonici siue Præbendarij ecclesiastica beneficia curata alibi sæpius possident, & tamen prætendentes se ratione Præbendarum suarum a residentia in Curatis Beneficijs liberos & immunes, ad Cathedrales conuolant, ibiq; moram faciunt longiorem: Vnde nec curæ parochianorum illis commissæ satis prospicitur, nec pauperes domi suæ (sicuti difficultas huius temporis exigit) aluntur atque sustentantur: Idcirco nos huic malo prouidere desiderantes, decernendū censemus, vt omnes & singuli Canonici siue Præbendarij qui beneficia curata vnū siue duo obtinēt (nec Residentiarij necessarij in suis ecclesijs Cathedralibus existūt) ultra tempus quo in Cathedralibus

dralibus residere tenentur, a Beneficijs suis Curatis prætextu præbendarum se non absentent: Et si aliqui eorum, qui ad necessariam residentiam in Ecclesijs Cathedralibus non tenentur, ultra tempus unius mensis aliquo anno, in Ecclesia illa Cathedrali moram traxerint, eos arctari volumus ad familiam in Beneficio suo Curato (non obstante mora in Cathedrali) alendam, & Hospitalitatem exercendam, toto reliquo tempore quo a Curato absuerint. Quod autem ad eos attinet, qui ad residentiam in ecclesijs Cathedralibus faciendam, per ordinationes illius Ecclesiæ obligantur, & communis diuidentiae participes sunt, eos ita inter se anni tempora partiiri volumus quoad residentiam in Cathedralibus habendam, ut eorum aliqui in Ecclesijs illis semper adsint, & personaliter resideant. Ac quod hæc omnia melius peragantur, Episcopi, vel alij ad quos per ecclesiæ statuta vel ordinationes pertinet, in suis respectiuè Ecclesijs diligenter providebunt.

Vt Decani & Canonici in Ecclesijs Cathedralibus suis vicibus conciones habeant.

CUM Beneficium propter Officium conferri debeat, æquum existimamus, ut ecclesiarum Cathedralium Decani & Canonici omnes & singuli, qui in sacris ordinibus sunt constituti, & ad Conciones habendas in Ecclesijs suis Cathedralibus, de Iure, Statutis, Ordinationibus, aut laudabili

consuetudine illius Ecclesiæ tenentur, in personis suis proprijs eas præstent, nec vicaria in ea re operantur, nisi ex causa ægritudinis, aut alia legitima impediti, Concanonicum suum, vel alium in Theologia eruditum ac ad concionandum autoritate sufficienti approbatum sua vice substituant. Quod si qui huiusmodi Decani aut Canonici officium ea in re neglexerint, per Episcopum vel eos ad quos iurisdictio pertinet, quoad se debite correxerint, suspendantur.

De moderandis indulgentijs pro celebratione matrimonij absq; trina bannorum denunciatione.

QVandoquidem honestæ, claræ, ac illustris conditionis homines, siue urgente aliqua necessitate, siue alijs non contemnendis rationibus, matrimonium aliquando celebrandi causas habere possunt, facultate sibi de Bannis matrimonialibus aut non omnino, aut semel iterumve denunciandis indulta, sine aliquo graviscandalo seu detrimento: Idcirco ad evitanda generaliter quæ hac in parte notantur incommoda, visum est caueri ne vllæ facultates siue Indulgentiæ de celebrando absque bannis matrimonio concedantur, nisi idonea cautio prius sub hisce conditionibus ineatur: nimirum, primò quòd nullum postea constabit impedimentum præcontractus, consanguinitatis, affinitatis, vel vllius alterius legitimæ causæ cuiuscunque ratione.

Secundò, quòd eo tempore quo eiusmodi facultas

tas

tas siue indulgētia concedetur, nulla controuersia, lis seu querela mora est, vel dependet coram aliquo Iudice ecclesiastico aut ciuili, de eiuscenodi legitimo impedimento matrimonij inter huiusmodi personas contrahendi aut contracti : Ac tertio, quòd ad nuptiarum solemnizationem non accedent, nisi assensu & expresse consensu parentum siue tutorum prius impetrato : Et vltcrius quòd matrimonij celebratio publicè ac tempestiuè in facie ecclesiæ fiet. Cuius quidem cautionis formula seu exemplar in scriptis concipietur, ac vnicuique Episcopo in sua cuiusque Diocœsi imitanda proponetur.

Præterea adiiciendū putamus, ne cuiquam liceat Episcopalem dignitatem non obtinenti (Commissario ad facultates, ac Vicarijs generalibus Archiepiscopi & Episcoporum, sede plena : & sede vacante Custodibus Spiritualitatis ac Ordinarijs, Episcopalem iurisdictionem de iure exercentibus, in suis iurisdictionibus respectiuè exceptis) licentiam celebrandi matrimonia sine bannis concedere : Ea verò duntaxat per se, ac sub manuum suarum subscriptione, non per Deputatos aut Surrogatos suos, nec alijs quam suæ iurisdictioni subditis concedatur. Nulli autem cuiuscunque sexus, dignitatis aut ordinis (in parentum seu gubernatorum cura & regimine esistenti) concedatur, nisi prius constiterit de expresse consensu parentum vel gubernatorum suorum (si fortè parentes excesserint è vita) idque parentum significatione, aut gubernatorum

torum Iudici personaliter facta : vel Chirographis ipsorum, quibus fidem habendam esse non putamus, nisi per nuncios honestæ conditionis & famæ illæ sâ mittantur, qui fidem faciant se de parentum aut gubernatorum manu Chirographa huiusmodi recepisse veris nominibus ac cognominibus per huiusmodi nuncios designandorum: Cuius Chirographi exhibitionis, ac iuramenti per nuncium præstiti actum conscribi volumus. Nec verò alijs concedantur huiusmodi indulgentiæ, quam illustris & claræ conditionis hominibus, nisi vrgens necessitas intercesserit, eaque Iudici cognita fuerit.

Præterea in ipso dispensationis siue Licentiæ tenore, Ecclesia habitationis siue commorationis alterius contrahentium, vel parentum & gubernatorum suorum exprimat, & tempus diei etiam congruū, nempe inter horas octauam & duodecimam ante meridiem assignetur.

Nec sine indulgentia a competente Iudice concessa, Minister aliquis matrimonium celebret, nisi trina bannorum denunciatione (per legitima intervalla) interueniente, sub poena constitutionibus Prouincialibus præscripta.

Prouiso semper, quòd quicumq; contra hanc ordinationem deliquerit, ab executione officij per superiorem per sex integros menses suspendetur : & licentia huiusmodi viribus carebit, & pro nulla quoad poenam personis clandestinas nuptias celebrantibus imponendam habebitur.

De Sententijs diuortij non temerè ferendis.

ET quia matrimoniales causæ inter maiores hucusque semper habitæ fuerunt: Idcirco cum de matrimonijs in Iudicijs disceptatur, cautiùs agi oportet, præsertim verò cum matrimonium in Ecclesia solemnizatum, prætextu aliquo separari, vel nullum pronunciari postuletur, æquum igitur visum est.

Primum vt in huiusmodi diuortiorum & nullitatis matrimonij processibus, deliberatè procedatur, ac quantum fieri poterit, rei veritas, testium depositionibus, aliisque probationibus legitimis eruatur, nec partium confessioni (quæ in hijs causis sæpè fallax est) temerè confidatur.

Tum vt nullæ posthac sententiæ vel separationis a thoro & mensa, vel nullitatis matrimonij ferantur, nisi publicè, ac pro tribunali, & de scientia & consensu vel Archiepiscopi, infra Prouinciam suam, vel Episcopi infra propriam diocœsim, Decani de Arcubus, Iudicis Audientiæ Cantuariensis, aut Vicariorum generalium, aliorumue Officialium principalium, vel sede vacante Custodum spiritualitatis, aut aliorum Ordinariorum, quibus de Iure competit in suis respectiue Iurisdictionibus ac Curijs, atq; inter suæ iurisdictionis subditos tantum, Deinde vt in Sententijs quando ad separationem Thori & mensæ tantum interponuntur, monitio & prohibitio fiat, vt a partibus ab inuicem segregatis castè viuatur, nec ad alias nuptias alterutra viuente con-

uoletur: Deniq, quò postremum illud firmitus obseruetur, sententia separationis non antea pronuntiabitur, quam qui eam postulauerint, cautionem fideiussoriam sufficientem interposuerint, se contra monitionem & prohibitionem nihil commissuros.

Iudex autem qui sententiam separationis seu diuortij tulerit, & premissa omnia non praestiterit, per tres integros menses ab executione Officij sui per Dioecesanum suum suspendetur: Et sententia separationis contra formam praedictam lata, pro nulla ad omnem Iuris effectum habebitur, ac si omnino lata non fuisset.

*De excessibus circa excommunicationem re-
formandis.*

QVia Excommunicationis vsus in ecclesia perpetuae legis vigore iam obtinuit, atq; in omni iurisdictione ecclesiastica exercenda hucusq; retinetur, ideò absq; grandi mutatione totius eiusce iurisdictionis & plurimarum huius regni legum innovari vel alterari nequit: Nihilominus ut Excōmunicatio (quae auctoritatis ac disciplinae ecclesiasticae quasi nervus quidam, ac vinculum habenda est) ad pristinum suum usum, decus & dignitatem reducatur: Cautum est ut quotiescunq; censura ista in immediatam poenam cuiusvis notoriè hæreseos, schismatis, symoniae, periurij, usurae, incestus, adulterij, seu grauioris al cuius criminis venerit infligenda, sententia ipsa vel per Archiepiscopum, Episcopum, Decanum, Archidiaconum vel Præbendari-
um

um (modò sacris ordinibus & ecclesiastica iurisdictione præditus fuerit) in propria persona pronuntiabitur, vna cum eiusmodi frequentia & assistentia quæ ad maiorem rei authoritatem conciliandam conducere videbitur.

Deniq; quod vnusquisq; Vicarius generalis, Officialis, seu Commissarius, qui ordines ecclesiasticos non suscepit, eruditum aliquem presbyterum sibi accerlet & associabit, qui sufficienti authoritate vel ab ipso Episcopo in iurisdictione sua, vel ab Archidiacono (presbytero existente) in iurisdictione sua munitus, idq; ex præscripto ipsius Iudicis tunc præsentis excommunicationis sententiam pro contumacia denunciabit.

Volumus etiam, vt sicut constitutū est, eiusmodi excommunicationem per Ministrum ecclesiæ denunciari, ita ipse Iudex de absolutione ipsius rei post satisfactionem suam peractam, eundem Ministrum certiores faciet, qui eandem absolutionem populo publicè denunciabit: ac interim quod benè licebit, dicto ministro reum à sacris arcere & repellere, tãquam in ecclesiam minimè recipiendum, donec eiusmodi certificatorium ab ipso Iudice exhibuerit.

De Recusantibus, & alijs excommunicatis publicè denunciandis.

CVrent Ordinarij locorum, vt tam excommunicati ex eo quod diuinis precibus infra hoc regnum Angliæ publica authoritate stabilitis interesse pertinaciter recusauerint, quàm ij etiam qui prop-

ter aliam quamcunque causam legitimam excommunicationis sententia innodati fuerint, nisi infra tres continuos menses post latam excommunicationis sententiam se emendauerint, & absolutionis beneficium obtinuerint, singulis sex mensibus sequentibus, in ecclesia cum parochiali, tum etiam Cathedrali Diocœsis in qua habitant, pro excommunicatis publicè denuncientur. Teneantur etiam Ordinarij prædicti de præmissis omnibus & singulis quolibet anno infra Festâ Sancti Michaëlis & Natalis Domini, Archiepiscopum huius Prouinciæ in scriptis certiore facere.

De moderanda solennis poenitentiae commutatione.

NE qua fiat posthac solennis poenitentiae cōmutatio, nisi rarioribus grauioribusque de causis, atque adeo cum ipsi Episcopo constiterit, eam esse ad reum reconciliandum & reformandū saniozem & tutiozem rationem.

Deinde quod multa illa pecuniaria vel in releuamē pauperum eiusdem paroeciae, vel in alios pios vsus erogetur, idque ecclesiae solenniter & fideliter approbetur, & innotescat.

Quod si verò crimen fuerit notorium, ac publicum, Reus ipse vel in propria sua persona publicè in Ecclesia poenitentiam suam minimè fictam profitēdo, laesae ecclesiae satisfaciet, vel ecclesiae minister in praesentia ipsius rei, palam e suggestu eius submisionem, & poenitentiae suae coram Ordinario suo.

suo peractionem, atque etiam in veræ suæ resipiscentiæ Testimonium, quantam pecuniarum summam in vsus supradiçtos erogandam reddiderit, denunciabit.

Quicumq; verò absq; Episcopi Diocesani notitia poenitentiam commutauerit, aut pecuniam ratione commutationis huiusmodi solutam in alios vsus quam supra est expressum conuerterit, vel aliter præsentem hanc constitutionem violauerit: Is ab executione Officij sui per eundem Diocesenum per tres integros menses suspendetur.

De feodis quæ Officiarijs ecclesiasticis & eorum ministris debentur.

CAutum insuper volumus, quòd neq; alia, neq; maiora feoda ab Episcopo, Ordinario, Archidiacono, vel eorum ministris deinceps vlla de causa percipiantur, quàm ea, quæ incunte hoc regnum regia nunc Maiestate percipi solebant: Quodque tabula quædam singulorum huiusmodi feodorum summas continens, in quolibet Consistorio ante Festum Sancti Iohannis Baptistæ proximè venturum figatur, cuius exemplar manu ipsius Ordinarij subsignatum intra tempus prædictum ad Archiepiscopum transmittetur.

Iam verò quia dubiū esse potest, quænam certa feoda pro singulis negotijs expediendis, in singulis respectiue foris ecclesiasticis quadraginta abhinc annis percipiebantur, nisi quæ vsus frequentior succedentibus ab eo tempore annis monstraauerit, atq;

appro-

approbauerit : Ideò decernendum putamus vt citra vltimum diem mensis Maij proximè sequentem, Episcopus quilibet, vel sede aliqua Episcopali vacante, Custos spiritualitatis ibidem curet, tabulam manu Ius dicentis eiusque registrarij subscriptam publicè figi, vel in loco quolibet vbi Ius ab illo dicetur, vel aliàs publicè in eiusdem iurisdictionis Archiuo, ita vt quiuvis eiusdem tabulæ inspiciendæ facultatem habeat : Quæ quidem tabula in se continebit separatas summas singulorum feodorum, quæ tam a Iudice, quàm a singulis alijs Officiarijs ac ministris eiusdem Curia frequentius ac vsitatiùs ab initio regni dictæ Serenissimæ Reginae vsque ad decimum octauum Maiestatis suæ annum percipi consueuerunt : Curabit præterea quilibet Episcopus, vel sede vacante Custos spiritualitatis, vt quilibet Iudex huiusmodi citra vltimum diem præfati mensis Maij Episcopo suo, vel Custodi spiritualitatis fidele & auctenticum exemplar tabulæ feodorum præmissorum in Archiuis Episcopi custodiendum tradat : Qui verò contra fecerit, is ab executione officij sui per Ordinarium suum immediatè superiorem eò vsque suspendetur, donec præmissa modo & forma superius specificatis perfecerit.

Quorum omnium exemplarium, singuli Episcopi Prouinciæ Cantuariensis vel Custodes spiritualitatis, fidele & auctenticum Instrumentum in pergameno conscriptum, ad Archiepiscopum citra vltimum diem mensis Octobris proximè futurum transmittent.

Pœna

Pœna verò cuiusque Officiarij, ac Ministri maiora feoda quàm quę in huiusmodi tabulis respectiue exprimentur percipientis, suspensio erit per sex menses ab executione officij sui per Ordinarium suum infligenda, vel Ordinario negligente aut id facere omittente, per Archiepiscopum, qui alium delinquentis loco interim deputabit.

Prouiso semper, quòd si alicubi dubium fuerit quæ feoda vsq; ad prædictum decimum octauum regię Maiestatis annum vsitatissimè percepta fuerint: Tùm ea feoda pro legitimis habebuntur quæ per Archiepiscopum Cantuariensem sub manus suæ subscriptione approbabitur: nisi statuta huius regni Angliæ iam antea ædita, alia in quocunq; casu feoda expresse præstituerint.

Prouiso insuper, quòd neq; Archiepiscopo neq; Episcopo, vel directè, vel indirectè aliquā pecuniarum summam pro admittendis ad sacros ordines hominibus accipere licebit, idque sub pœna Iuris.

De excessibus Apparitorum reformandis.

PRæterea quoniam excessibus & grauaminibus quæ per Apparitores inferri dicuntur, remedium cupimus adhibere opportunū, videtur vt Apparitorum multitudo, quantum fieri poterit, restringatur; Non igitur licebit Episcopis vel Archidiaconis, eorūque Vicarijs seu Officialibus, alijsq; inferioribus Ordinarijs deputare & habere plures Apparitores, iurisdictionibus suis respectiue inferuentes, quam ante viginti annos præteritos, vel ip-

si vel prædecessores sui habere consueverunt, qui omnes per se suum fideliter exequantur officium, Nec per nuncios aut substitutos quocunq; quæsito colore, sua vice mandatorum executiones demandent, aut permittant, nisi ex causa ab ordinario illius loci priùs cognita & approbata: Tum vt promotorum Officij, vel denunciatorum personas omninò nò sustineant, feoda ampliora vel maiora, quàm quæ his cōstitutionibus superiùs statuuntur, nò exigant.

Quòd si plures quam superiùs est expressum deputati, vel illorum aliqui præmissa violauerint, deputantes si Episcopi existant, moniti per superiorem supernumerarios dimittant. Inferiores verò Episcopis Ordinarij, ab executione Officij suspendantur, donec huiusmodi deputatos amouerint, deputati autem ipsi ab Apparitorum Officio moueantur perpetuò: Et si amoti non desistant, tanquam contumaces Canonicis censuris coerceantur.

Præterea in causis Officij & correctionis ne quæ fiant Citationes generales (quæ vulgò *Quorum nomina* dicuntur) nisi partes citandæ veris nominibus expressis per registrarium in ipsa schedula citationi annexa, & sigillo munita scribantur: eademque schedula ius dicentis manu subscribatur, sub pœna coercionis ecclesiasticæ per Diocœsanum delinquenti infligenda.

De Registris in Ecclesijs saluæ Custodiæ committendis.

ET quia Registra in ecclesijs (quorum permagnus
vltus

usus est) fideliter volumus custodiri : Primum statuendum putamus, vt in singulis visitationibus admoneantur ministri, & oeconomi ecclesiarum de Iniunctionibus regijs ea in re diligentius obseruandis.

Deinde vt libri ad hunc usum destinati, quò tutius reseruari & ad posteritatis memoriam propagari possint, ex pergameno sumptibus parochianorum in posterum conficiantur : Iisq; non modò ex veteribus libris cartaceis trāsumpta nomina eorum, qui regnante serenissima Domina nostra *Elizabetha*, aut baptismatis aqua abluti, aut matrimonio copulati, aut ecclesiasticæ sepulturæ Beneficio affecti sint, suo ordine sumptibus parochianorum inscribantur : Sed eorum etiam, qui in posterum baptizati, vel matrimonio coniuncti aut sepulti fuerint.

Ac ne quid vel dolo commissum, vel omissum negligenter redarguatur, Quæ per singulas hebdomadas in hisce libris inscripta nomina fuerint, ea singulis diebus Dominicis post preces matutinas aut vespertinas finitas, apertè ac distinctè per ministrum legantur, die ac mense quibus singula gesta sunt sigillatim adiectis.

Postquam autem paginam aliquam integram multorum nominum inscriptio compleuerit, tum ministri, tum Gardianorum ipsius parochiæ subscriptionibus volumus eam communiri.

Idemque in transumptis ex veteribus libris cartaceis, paginis singulis fieri, sed diligenti, ac fidelius

prius habita collatione : neque verò in vnus cuiusquam custodia librum illum , sed in Cista publica, eaque trifariam obserata reseruandum putamus, ita vt neque sine ministro Gardiani , nec sine vtrisque gardianis minister quicquam possit innouare.

Postremum est , vt exemplar quotannis cuiusque anni auctæ nominum inscriptionis ad Episcopi Diocesani registrum per Gardianos infra mensem post Festum Paschatis transmittatur , & sine feodo vlllo recipiatur , atque in Archiuis Episcopi fideliter custodiat.

Quicumque verò in præmissis eorumue aliquo deliquerit, is vt delicti qualitas Iusque postulauerit puniatur.

QVæ omnia Capitula siue Constitutiones, omniaque & singula in eisdem contenta, Regia Maiestas per suas Literas Patentes gerentes dat. apud Westmonasterium decimo octauo die Ianuarij, anno regni sui quadagesimo, ratificauit, confirmauit ac stabiliuit , ipsaque ab omnibus regni sui subditis vtriusque Prouinciæ, Cantuariensis & Eboracensis, quatenus eorum aliquem concernunt, diligenter exequenda, ac obseruanda autoritate sua regia proposuit, promulgauit , & per easdem Literas Patentes sic per eos obseruari præcepit, iniunxit & mandauit, prout in eisdem literis Patentibus, Sigillo magno Angliæ sigillatis plenius liquet & apparet.

TEXEM.

EXEMPLARIA

Licentiæ seu facultatis

Matrimonij absq; trina Bannorum
promulgatione celebrandi in singu-
lis Episcopatibus obseruanda.

LICENTIA VBI

vterque vel alter contrahen-
tium sub parentum vel gubernatorum po-
testate existit.



. Permissione diuina L. Episcopus:
Dilectis nobis in Christo D.C. Pa-
rochia de B. filio naturali & legitimo
L.C. Parochia de F. generoso, & N.
O. puella, filia naturali & legitima
B.O. Parochia de M. nostrarum L.

Diocæses & Iurisdictionis, salutem: Cum vos (vti
asseritur) ad solemnizationem matrimonij veri & legi-
timi de expreso consensu & assensu parentum & gu-
bernatorum vestrorum, ac vtriusque vestrum procedere
decreueritis: Illudque in facie Ecclesia cum ea qua fieri
poterit matura celeritate solemnizari facere & obtinere
magnoperè desideretis: Nos volentes vt honesta hæc ve-
stra desideria debitum celerius consequantur effectum:
Vt igitur matrimonium huiusmodi in Ecclesia de F.
(exprimendo Ecclesiam alterius contrahentium,

vel parētum aut gubernatorum suorum) per Reēto-
rem, Vicarium seu Curatum eiusdem ecclesie Bannis ma-
trimonialibus vnica vice tempore solemnizationis eius-
dem matrimonij (vti moris est) publicē editis, liberē &
licitē solemnizari facere & obtinere possitis & valeatis,
post cautionem fideiussoriam sufficientem ex parte ve-
stra interpositam, iuxta constitutiones auctoritate regia
nuper editas: Dummodo vobis ratione consanguinitatis,
affinitatis, praecontractus, vel alterius causa cuiuscunque
de Iure prohibita nullum legitimum in ea parte obstiterit
impedimentum, nec vlla lis, controuersia, seu querela
mota sit vel pendeat coram aliquo Iudice ecclesiastico vel
ciuili de matrimonio aliquo contracto vel allegato cum
alterutro vestrum, & Ministro ecclesie praedictae prius
constiterit, vos ad huiusmodi matrimonij celebrationem
accedere de & cum expresso consensu parentum vel gu-
bernatorum vestrorum, ac modo matrimonij huiusmodi
celebratio publicē in ecclesia de F. praedicta fiat inter ho-
ras octauam & duodecimam antemeridianas, absque ta-
men praeiudicio Ministri ecclesiae de M. vbi dicta N. O.
Parochiana existit, Licentiam & Facultatem tam vobis
contrahentibus, quā Reētori, Vicario aut Curato eccle-
siae praedictae designatae matrimonij huiusmodi inter vos
solemnizandi sub modo & forma superius specificatis,
iuxta ritus libri publicarum precum auctoritate Parlia-
menti in ea parte editi & stabiliti, necnon omnibus a-
lijs Christi fidelibus eidem solemnizationi interessendi,
ex certis causis legitimis & rationabilibus per nos appro-
batis, quatenus in nobis est, et Iura regni patiuntur in hac
parte, benignē concedimus & imperimus per praesentes.

Brouiso

Prouiso semper, quod si alteruter vestrum clarioris aut illustrioris conditionis sit quam nobis suggestum est, & quam ex cognomine & additamento in hijs literis insertis colligi facile potest, aut si aliqua fraus in posterum appareat vel falsitatis nobis suggesta, vel suppressa veritatis tempore huius Licentia obtenta: Tunc hac Licentia nostra irrita sit ad omnem iuris effectum ac si omnino concessa non fuisset: Et eo casu inhibemus quibusuis ministris (modo promissorum aliquod eis innotuerit) ne ad solemnizationem dicti matrimonij procedant, nisi nobis, aut Vicario nostro in spiritualibus generali prius consultis: In cuius rei testimonium &c.

The minister shall not solemnize this marriage, without the consent of their parents or gouernours, who are hereby licensed to marrie.

Si vtraque pars contrahens in viduitate existens ad secundas nuptias conuolare facultatem petat, tum omnes clausula parentum consensum requirerentes omitti possunt, sed Parochia vtriusque contrahentis in Licentia exprimenda sunt, ac Parochia ubi matrimonium celebrabitur, designanda.